

A  
2  
Sermon of repen-  
taunce.

A very godlie and  
profitable Sermon, prea-  
ched at Lee in Essex by Ar-  
thur Dent, Minister of  
Gods word And published  
at the request of sun-  
drie Godlie and well  
disposed persons.

1581.

The seuenth of March.

*Iohachi. chap. 2. ver. 8.*

They that waite vpon lying vanities,  
forake their owne mercie.

Imprinted at London for Iohn  
Harrison, and are to solde at  
the Greyhound in Pauls  
Churcharde.

1584.

*In Concionem Arthuri Dent,  
G. Pwddæi Carmen.*

**M** *Aturè resipisce, precor, peccataq; linque  
Qui legis aut audis, quisquis es, istud opus.  
Sin noua peccatis peccata prioribus addes:  
Olim hac te contra Concio testis erit.  
Hac aliquot lecta flentes sua crimina multum  
Mutarunt mores, & noua vita placet.*

*The same in English.*

**T** *Hou that dost read or heare this work,  
I wishe thee to doe this:  
Repent in time, and sinne forsake,  
Amend that is amisse.  
But if thou wilt adde sinne to sinne,  
not minding to amend.  
This Sermon shall a witnesse bee,  
against thee in the ende.  
Some that haue heard this read of late,  
lamenting much their sinne:  
Haue chaungde their former manners,  
and a new life now begin.*



## TO THE READER.



Lthough I was moſte  
vnwyllynge that this  
poore talent and tra-  
uaile of mine ſhoulde  
euer haue been broa-  
ched abroad, & come  
to light, both becauſe  
it may ſeeme as a Candle lighted at  
none day: as alſo becauſe many other  
mens doinges might more worthily a  
great deale haue been publiſhed, and  
committed vnto letters: yet becauſe  
diuers which hearde it preached with  
a liuely voyce, were very inſtant, yea, &  
more then importunate with mee to  
haue it publiſhed, uſing ſuch reaſons as  
I could not greatly gainſay, I did at the  
laſt yeelde to their requeſt, and ſo this  
vntimely fruite is come abroad, to bee  
ſolde in open markets. Let no man be  
offended that I haue not ſtrained my  
ſelfe to flie an high pitch, to ſome out  
the froth of mans wiſedome, and to

*To the Reader.*

make a great shew of learning, by blowing the bladder of vanitie till it burst with swelling. For that is not my vse, I seeke especially the saluation of the simple and ignorant, & therefore stoupe downe to their reache and capacitie. Therefore I beseeche thee gentle Reader, accept my good meaning: Reade this without preiudice, like it as thou profitest, so shalt thou haue praise of God, and comfort in thy conscience.

*A.D.*



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# A Sermon of

*Repentance.*

The Text Luke. 13. 5.

I tell you nay : but except you repent, you shall  
all likewise perish.



The occasion of these words  
of our Lord and Saviour  
Jesus Christ, was, because  
there were certain that shew-  
ed him of the Galileans,  
whose blood Pilate had  
mingled with their owne sacrifices: That  
is, murdered them as they were sacrific-  
ing : & so their blood was mingled with  
the blood of the beastes which were sacri-  
ficed. Those men therefore, thought that  
those Galileans were greater sinners than  
all other Galileans, because they had  
suffered suche thinges. And that those  
eightene also, vppon whome the Co-  
mar in Siloam fell & slue them, were sin-  
ners aboue al men that dwelt in Hierusa-  
lem. Wherein they did utter, a secret cor-  
ruption, naturally ingendred in all men.

## A Sermon

that is, verie sharply to see into the sinnes  
of others, & severely to censure them: but  
in the meane while to flatter themselves,  
and to be blindfolde in seeing their owne  
sinnes. For these men thought, because the  
like iudgements did not fall vpon them,  
therfore they were safe enough, they were  
not so great sinners, but rather highly in  
the fauour of God: According as many do  
falsly suppose, that those are alwayes the  
worst sort of people, whom God doth most  
strike, and presse with his punishing hand,  
hauing forgotten that God doth not keep  
an ordinary rate here below, to punish e-  
uery man as he is worst, or to fauour and  
rocker him as hee is best: but onely taketh  
som examples, as he thinketh good, for the  
instruction and aduertisement of al others,  
& to be as it were looking glasses, where  
in euery man may see his owne face; yea,  
and his owne cause handled, and that god  
is a seuerer reuenger of sinne, that all men  
may learne by the example of some to tri-  
ble and beware, least peraduenture they be  
worthily constrained to keepe their owne  
turnes, and to knowe what they haue de-  
serued. These men which brought these  
newes to our Saviour Christe had taken

## of Repentaunce.

foorth this lesson: wherupon our Sauour is iustly occasioned to correct their erroneous and sinister iudgement, and to teache them that they must not reioyce at the iust punishments of others, but rather to be instructed thereby to repentaunce.

And further to signifie, that God doeth not alwayes most punish the most notorious offenders, as Furtherers, Theeues, Robbers, Whoremasters, Blasphemers, Quarrellers, Scoffers, and such like, but reserueth them vnto the iudgement of the great day, and as it were fatteneth them against the day of slaughter: and therefore hee answereth them negatiuely, and saith nay, or not so, but except yee repent, you shall al likewise perish, as if he should say, are you of this opinion indeede, that only monstrous sinners are punished in this world, and others let alone? or that the Galileans, and these eightene vpon whom the Tower in Siloam fell, were greater sinners, then all others? Or do you think because the same iudgements haue not light vpon you, therefore you shall steale away in the darke, and escape the iudgement of God? No, no, you are deceiued. For I say vnto you, that except you mourne and la-

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ment for your sins, & fall to some agreement  
with God in time, (you I say, euen you  
which are so ready to condemne others, &  
iustifie your selues) shall not onely perishe  
with the like iudgementes in this present  
world, but be euerlastingly condemned in  
the world to come. So that our Sauour  
in so saying, doeth thunder downe a most  
dreadfull sentence vpon all our heads: for  
he concludeth & setteth it downe, that al mē  
liuing vpon the face of the earth, whether  
they be high or low, riche or poore, young  
or old, noble or vnnoble, learned, or vnlearned,  
simple or politike, of what estate, de-  
gree, and condition soeuer they bee, liuing  
& dying without repentance, shall perishe  
and be damned in Hell fire for euer. The  
Scriptures are ful of such thunderbolts.  
Iohn. 3. 18. Hee that beleeueth not is  
damned alredie. And 2. Cor. 13. ver.  
5. Proue your selues whether you are  
in the faith, examin your selues know  
ye not your selues that Iesus Christe is  
in you except ye be reprobats? Where  
the Apostle flatly setteth downe that all  
those which haue not Christe dwelling in  
their hearts by faith, which is the householde  
sister of repentance, are no better then re-

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probates, castawaies, and condemned persons. But because the most people in these dayes are grossly deceiued in repentance, both concerning what it is, what it meaneth, what it worketh, what be the qualities and conditions of it, which be the causes, and which be the lets and hinderances, and also why, when, and wherfore we should repent. Therfore I haue in present intent to teache first what is repentaunce. Secondly, which bee his qualities and effects. Thirdly, when wee should repent. Fourthly, wherfore we should repent. And last of all, what letteth vs frō repentance: which order and methode of teaching, although some may mislike (as indeed with me it is not ordinarie) yet considering the the matter I haue in hand, I thinke it not inconuenient. But to the matter. Repentance is an inward sorrowing, and continuall mourning of the heart & conscience for sinne, ioyned with faith, and both inward, and outward amendment. Inwarde I say, in chaunging the thoughtes and affections of the heart: and outward in chaunging the woordes, and workes, from euill to good. This repentaunce no doubt was in Dauid, who when hee was couerclly re-

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prooued by the Prophet Nathan, and his  
 sinnes laide before his eyes, did not stub-  
 bornly defende them, and so iustle against  
 God: nor yet secretly excuse them, & daub  
 them ouer, but cried out in the bitterness  
 of his heart: I haue sinned, and thereupon  
 made the 51. Psalm. A Psalm indeede  
 full of dolour and heauinesse: wherein the  
 Prophet bewaileth his falles, lamenteth  
 his sinnes, & prayeth euen for a new heart  
 and a new spirite, newe thoughtes, newe  
 affections, newe purposes of amendment  
 of life. So that in Dauid wee may see an  
 inward sorowing, a lasting grieffe, (as the  
 booke of Psalmes doth euery where de-  
 clare, whiche layeth him out as it were in  
 an Anatomie) yea, and great reformati-  
 on: both in inwarde and outward sinne.  
 Here therfore behold what is repentance.  
 Likewise Saint Peter through infirmi-  
 tie hauing denied his Lorde and Master  
 Christ, and being pinched of his own con-  
 science, and wakened with the alarme of  
 a poore Cockes crowing, went out of the  
 Court of Pilate with a heauie heart wee-  
 ping bitterly, and euer after stoutly pro-  
 fessing Christe euen vnto the death. See  
 then what is repentance. The Prophetes



## of Repentaunce.

in the olde testament, exhorting the rebellious Jewes vnto repentaunce, vse commonly an Hebræwe Verbe, which signifieth, turne ye, or returne yee, & come backe againe, by the whiche Metaphor is meant, that like as a man that is strayed far out of his way, must turne quite backe againe the cōtrary way: So those that haue strayed from the wayes of Godlinesse to the way of sinne, must come backe agayne as fast as euer they went forwarde, and altogether chaunge the course of their life: so that repentance is an earnest turning vnto God with all our heart, soule, & minde. Saint Iohn Baptist, and the Apostles in the newe Testament exhorting vnto repentaunce, vse a Greeke word which signifieth a chaunging of the mind afterwarde, or after wit, so that those whiche through their folly, and want of former wicte, haue slipped into the deepe pit and daungerous gulfes of sinne, when they come to themselves, and haue recovered their wits, will be wise afterwarde, and take heed they neuer come there againe, according to the Proverb: The burnt child will take heed of the fire. By this time I hope you see what is repentaunce. It is not euery sorrow,



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but sorrowe for sinne, not for some sin, but  
for all sinne, not for an houre, but for euer,  
not for a day, but continually, not for a  
week, but as long as we liue. Some think  
euery sorrow is repentance, but so should  
worldlings repent. Some thinke euery  
little paine for sin is repentance, so should  
Pharaoh repent. Some think al weeping  
and lamenting for sinne is repentaunce:  
so should Esau, Judas, and Caine repent.  
Some think euery little humbling of our  
selues is repentance, but so should Achab  
repent. Some think that good words and  
good purposes is repentance: but so should  
euery sicke man repent. Some think that  
reformation of wordes and deedes is re-  
pentance: but so should euill men repent.  
Some thinke that drie God mercy is re-  
pentaunce, & so should euery foole repent.  
You see therefore how many are deceiued  
in repentance, but if you will see what it is  
indeed, looke back to that which hath byn  
said afore. For he that will repent in good  
earnest: must not hang down his head like  
a Bulrush for a day onely, and so haue  
done, nor cry fro the teeth outward, Lord  
haue mercy on mee, and so away: but he  
must make a backe reckoning with him-  
self

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## of Repentance.

gent consideratiō of his former life, as vsd  
the Prophet Dauid. Psal. 119. ver. 59. I  
haue cōsidered my waies & turned my  
feet vnto thy testimonies. So must eue-  
ry one that meaneth to repent, stinke aside  
into some corner or out place, that ther he  
may haue roome enough to beat his owne  
conscience, and to make his hart smart for  
his sinnes, by aggravation thereof, and  
weighing all the circumstances, as in the  
9. of Daniell. The church of God con-  
fesseth her sinne, not lightly, but with  
wōderful great exaggeratiō, & heping  
of one thing to another. So it is not  
enough to say, I haue sinned, but to saye,  
I haue most traitterously sinned. I haue  
most obstinately, carelessly, and rebelliously  
sinned, I haue most rously offended in such  
a place, in such a house, in such companie,  
in such a day. In such a corner in the dark  
I committed Adulterie closely, when I  
thought none had seeue me; in such a Cha-  
pelle I defiled my neighbours wife: myne  
owne conscience doeth accuse me of it. In  
suche and suche companie I haue beene  
drunke, I haue spoken and railed against  
Gods worde, I haue mocked the prea-  
cher, I haue spared no othes nor filthie

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speech, and now O Lorde, Lorde, what an  
 vgly monster, and wretched villain am I.  
 Heere I stand before thy presence all na-  
 ked, blinde, wounded, poore, wretched and  
 miserable, hauing deserued a thousande  
 damnations, if thou shouldest enter into  
 iudgement, & trie the law with me. Ther-  
 fore I beseeche thee shewe pitie and com-  
 passion vppon me. Annoynt my woundes  
 with the oyle of mercy: Restoꝛe mee my  
 sight, cloath my nakednes, enrich me that  
 am poore, strengthen me that am weak:  
 helpe me vpon that am fallen: Oh bid me not  
 farewell. The infant ouercommeth his  
 Mother with crying, the childe his father  
 with weeping, and the seruant his master  
 by intreatie, and wilt not thou bee intrea-  
 ted O Lorde? Thus I say, if euery man  
 would speake in his conscience to God,  
 thus narrowly or more narrowly examine  
 himselfe, vndoubtedly he were in the way  
 of repentance.

But alas it is a world to see how y<sup>e</sup> blis-  
 buzardes, and crooked Canker wormes  
 of this world goe awry from this rule,  
 reuiuing themselues with the bare title  
 naked name of repentance. Many in-  
 can talke of it; but few walke in it.

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speake of it: but fewe feele it. Many describe  
it: but fewe knowe it. It is hidde and locked  
vppe from the worlde, and reuealed onely to  
Gods childre. Many think they haue caught  
it, when they haue but the shadowe of it. It  
is so hie that few can reach it. It is so deepe  
that fewe can come to the bottome of it. It  
is so narrow that fewe can enter into it. So  
wide, that fewe can comprehend it. So slip-  
pery, that fewe can hold it. So secret, that  
fewe can finde it. Therefore my deare bre-  
thren, I beseeche you, let vs pray vnto our  
God, that he would reueale vnto vs this mi-  
sterie, which is hid from the worlde, that we  
may truly see it, and knowe it, finde it, and  
feelee it, to our endlesse comforte, throughe  
Christe Iesus, whiche grace he graunt vs.  
But nowe to the second poynte concerning  
the qualities, and fruites of Repentaunce.  
One speciall quality of Repentaunce, is al-  
waies to bringe with it remission of sinnes:  
for where true Repentaunce goeth before,  
there remission of sinnes must necessarily fol-  
lowe after, not that Repentaunce deserueth  
Remission of sinne, but because where God  
worketh repentance, there he pardoneth  
sin, because of his promise. As in Ezech. 18.  
27: When the wicked turneth away fro  
his

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his wickednes, that he hath comitted, & doth that which is lawfull & right, he shall saue his soule aliuie. And againe, Esa. 55. 7. Let the wicked forsake his wayes, & the vnrighteous his own imaginatiōs, & returne vnto the lord, & he will haue mercy vpon him. So here we see, to whom forgiveness of sinnes, and the mercie of God belongeth: namely, to the penitent sinners, to those that leaue sinne, and embrace godlinesse: to those that forsake their owne waies and imaginations, and turne vnto the Lord. And as for such as walke on, in their owne wayes, and follow the delights of sinne, without any sorrow or purpose to leaue the, they haue nothing to do with the mercy of God: and though Iesus Christ had suffered an hundred deathes (which coulde not be) yet shall no vnpenitent sinner haue remission of his sinnes by his death, nor any other benefites of his passion, for they belonge onely to his Church, and chosen people here vpon the earth. He therefore that is not of the Church, he that is not grafted into Christ by Faith, he that is not a member of his mystical body, can enioy nothing by Christs death. If any man abide not in me, he is cast forth as a branche, & withereth, & men gather the

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and cast them into the fire, & they burne  
Ioh, 15. 6. We read in the 29. of Deutero-  
nom, how God barreth al stubbozne sinners  
from his mercie, and doeth moste terrible  
shoot out against them. He that heareth the  
wordes of this curse, and blisseth himself in  
his heart, saying: I shal haue peace although  
I walke according to the stubboznesse of  
mine own heart, thus adding drunkennesse  
to thirst, the Lorde wil not be merciful vnto  
him, but then the wrath of the Lorde, and his  
sealousie shall smoake against that man, and  
euery curse that is written in this book, shal  
light vpon him. So that God saith plainly,  
he hath no mercie for suche, as walke in the  
vain delights of sins, & in the stubboznesse  
of their own heart, & drunkennesse to thirst:  
That is, ioyning one horrible sinne to ano-  
ther. Yet for al this, it is a wöder to see how  
the blynd wormes of the earth deceiue them  
selues. For they think whatsoeuer they say,  
whatsoeuer they doe, bee it good, bee it euil,  
whether they repent, or not repent, yet they  
shall be saued by Christes death, as though  
they would make it a baude to their sinnes,  
and so worke that villany against Christ. I  
hope to bee saued by Christes death, as well  
as the best of them al, saith some. But where



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is thy repentaunce thou miserable wretch?  
 Doest thou thinke that gods mercy is com-  
 mon to all? And Christs death a baude for  
 our sinnes: no, no, when it cometh to the by-  
 spot, thou shalt stop shorke. For it will proue  
 farre otherwise: For thou shalt finde Gods  
 mercye tourned into Iustice: and Christs  
 death into Wormewoodde, because thou ha-  
 test knowledge, and chosedst not the fear of  
 the Lorde. Thus you see my deare bryethren,  
 that repentaunce must nedes goe before for-  
 giuenesse of sinnes, and where it leadech not  
 the way, there the gates of Gods mercy are  
 shutte vp, and thys is the first quality of Re-  
 pentaunce. It hath also an other condition,  
 and that is, to alter and chaunge men from  
 that they were before, not in the substance  
 and proportion of the body, but in the quali-  
 ties and conditions of the minde. For who-  
 soeuer hath cruelly repēted, you shall by and  
 by see a moſte meruailous and wonderfull  
 chaunge in him, so that he will not doe as he  
 hath done, nor speake as he hath spoken, nor  
 company as he hath companied, nor play the  
 good fellowe (as they terme it) as he was  
 wont to do, nor runne to the same excesse of  
 riot he was wōt. And this is it that amaleth  
 the worlde, and causech them to bristle and  
 fume



## Of Repentance,

some at the mouth like wilde boares, and to speake euill of them that turned vnto God: for the worlde loueth his owne, and can not abide that God shoulde plucke one feather from hys winges. But Repentaunce doeth violently pull men out of the clawes of Sathan, and change them from the conditions of the worlde: for it maketh of proud, humble: of hurtfull, harmelesse: of cruell, meeke: of Wolves, Lambes: of Lions, Sheepe: of Adulterers, chaste liuers: of Drunkards, sober men: of swearers, reuerent speakers: of haters, louers: of despisers, embracers: of scoffers, followers: of earthly, heauenly: of Devils, Sainctes. All this woorketh Repentance. Paule trauailed towards *Damascus*, a Wolfe, a Persecuter, a Bloudsucker, an Hater, a Despiser: but ere he came there, he was quite chaunged, and cleane of an other mind: so mighty was he that met him by the way. When Iesus Christe sent downe the holy Ghost vppon his Disciples, according to his promise, there were some Scoffers at *Ierusalem*, which mocked and saide, they are full of new Wine. But the same men cryed out by and by after, men and brethren what shall we doe to be saued.

Here was a most wonderfull and sodaine

B. iii,

change,

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change. See then the force of Repentance, when God striketh it into the heart of man, and driueth the naile to the head as they say. It effecteth that which al the wisdom and pollicie of man is not able to bring to passe, & when they haue proolles hither & thither, and laide their heades together, and sought all the corners of their wits, yet can they not tell which way to turne their hande, or where to begin to change the heart of a mā, and to conuert him to God. Therefore Repentaunce is stronger then all the whole world, and worketh that which al men with their naturall wittes, fine heades, and deepe deuises cannot compasse, for the conuersion of a sinner, is a worke supernaturall. Heere then we haue a glasse to beholde our selues in, whether euer wee haue repented or no. For if wee finde not this chaunge and alteration in vs, wee haue not repented, and so consequentely remayne vnder damnation. Therefore let euery man look vnto himself, for marke how much he is changed and altered from his former euill waies, so much he hath hee repented. And he that is the same man he was, three, foure, eight, nay, thirtie yerres agoe, surely, surely, he hath not repented, and therefore abydeeth in damnation. A

maruile

marueile then how those men, whiche neuer felt any chaunge or alteration wrought in them, nay, whose consciences tell them, that they are not changed, ne know what it meaneth, can haue any hope of saluation: vnlesse peraduenture they beleue not this doctrine, or thinke it to be false. I wil send ouer these men to suche as haue beene in the like case they now are, & yet thought they might doe well enough for al that, although both blind in iudgement, and corrupt in conuersation. I haue knowen and doe knowe men, which before their conuersion and inward change, were counted as honest men as euer brake bread, and as substantiall men as any could be, as true dealers, vpright liuers, and good housekeepers as any of their neighbours: yea, and they had the same opinion of themselves too: And yet notwithstanding when they haue felt Repentaunce woorking this change and alteration in them, through the power of the spirite at the preaching of the worde, and when they haue had new hearts giuen them to discerne better, and new eyes to see better, as men come out of a dampe, haue wondered and maruailed at the palpable and grosse darknes they were in before, and haue burst forth into these wordes, that

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they wold not be in the same case they were  
 afore, no not for all the worldes goods, for if  
 they should haue died in that case, they were  
 sure they should haue bene damned. But I  
 pray you what case were they in before, were  
 they not good honest men: and wel account-  
 ed of, and honest liuers, & wel taken where  
 soeuer they came? Surely they were so ta-  
 ken in the world, but now they thinke farre  
 othervise of themselves, their eyes beinge  
 opened, and their iudgements enlightened,  
 for nowe they see that they sawe not before,  
 now they vnderstand that God condemneth  
 many whome the world iustificeth. We thin-  
 keth this example shoulde make ciuill and  
 worldly mē see and suspect themselves, and  
 knowe their owne misery before God. For  
 these men were as good as they, before their  
 conuersion, and yet afterwarde confesse that  
 they were plunged to the bottome of Hell,  
 and drowned in the depth of damnation. We  
 that hath eares to heare, let hym heare, and  
 he that hath eyes to see, let him see: for if men  
 will still soothe themselves for all this, that  
 they shalbe saued, without feling any chāge  
 or woork of repentaunce, it will cost them  
 full deare in the ende. For Christes wordes  
 will proue true, that whosoever repenteth  
 not

## of Repentaunce.

not shall be damned, that is, whosoever doth not feele in himselfe what is repentaunce, and finde in himselfe the qualities thereof, shall be condemned. For where repentaunce is, there bee the qualities of repentaunce, and where the qualities bee absent, there is no true repentaunce. So that where Christ sayeth: Except ye repent, ye shall all perish? it is al one, as if he had said, except ye know the truth of repentaunce, except ye can proue unto your consciences the forgiuenesse of your sinnes, except you feele a chaunge and alteration in the bottome of your hart, of all your former leud waies and misdemeanz, you shall surely perish and be damned. But let vs yet a little further search out the qualities of repentaunce: The Apostle in the seuenth chapter of the second Epistle to the *Corinthians*, setteth downe seven notable qualities and effectes of repentaunce. The first of them he nameth Care. For beholde, sayeth he, this thing that you haue bene godlye soye, what care it hath wrought in you, that is, an earnest studie, and as it were a takinge thoughte to please God. For where true repentaunce hath once wrought, there foloweth great care afterward. Care I say, to liue in the obedience of God. Care to

B.v.      keepe

keepe a good cōscience. Care to reforme our  
 Housholdes. Care to instruct wiues, chil-  
 dren and seruantes in the knowledge of  
 God. Care to pray with them morning and  
 euening: and generally care to performe  
 al duties belonging vnto God: so that repē-  
 \* tance is not a carelesse but a carefull thing.  
 Let not men thinke therefore, that although  
 they welter in the carelesnesse of the flesh,  
 & sleepe in security al the daies of their life,  
 yet their Repentance is good inough, yea,  
 and though they spend whole daies, nightes,  
 moneths, and yeeres in vanities, playes and  
 pastimes, in idlenesse, fonde delightes, plea-  
 sure and voluptuousnesse, in negligence of  
 all dueties, forgetfulnesse of God, and con-  
 tempt of al good things: yet for all this they  
 repent for their sinnes, and hope to be saued  
 as well as any other. But alas, how cā these  
 thinges stand together, to repent for sinne,  
 and to delight in sinne: to hate sinne, & loue  
 sinne, to flie from sinne, and to followe after  
 sinne. But these men I perceiue wold faine  
 make S. Paul a liar. For he saith a mā hath  
 neuer repented, except he be careful after-  
 ward to please God, they say they do repent,  
 and haue repented, although they liue neuer  
 so wretchedly, and carelessly. But when all  
 licen-



## of Repentaunce.

licentious and lewd liuers, filthy Whore-  
mongers, beastly Bellie gods, and carelesse  
Caitiffes, come to the kingdom of God, and  
are saued, the shall these men also come with  
them to be saued by carelesse repentance.

The next quality and effecte of Repen-  
tance, is named, clearing of our selues, that  
is, discharging of our selues, when sinne doth  
accuse vs, and lay thinges to our charge, for  
when Sinne and Sathan doeth terrifie the  
conscience of the poore penitent Sinner, by  
and by he fleeth vnto God & asketh forgiue-  
nesse through Iesus Christ, and so cleareth  
himselfe, and maketh his Apologie against  
sinne and Sathan, like as a man that is pre-  
sented vnto the Courte, vpon suspicion of  
Whoredome, or any other notorious crime,  
must cleere himself by witnesse of that which  
is laid to his charge. So the conscience that  
is cited by Sathan before the Justice and  
iudgement seate of God, cleareth it selfe by  
Repentaunce, and asketh forgiuenesse tho-  
rough Iesus Christ. So that here wee maye  
see a woonderfull fruite of a penitent con-  
science, it cannot abide the accusation of sin:  
It cannot be quiet till it bee reconciled vnto  
God: and so haue peace within it selfe. For  
this is to bee noted in the Godlie man, that  
when



## A Sermon

\* When he hath committed any sinne, and his conscience telleth him of it, by and by he feeleth lead within him, and is all heauye, and can not sleepe quietly, till he haue gotten in some corner, where he may mourne and lament to the full, and confesse and laye open himselfe vnto God, and so clere himselfe thorowe Christ Iesus, his conscience bearynge him witnes that his sin is forgiven. Whereas contrariwise the vngodly man, when his conscience accuseth him of sinne, he dispatcheth away all suche thoughts, and treadeth them vnder foote, and by and by calleth for a paire of Cardes or Tables, and some merry companion to driue away the time, and to put out all suche thoughts out of his heade, and so in deede he increaseth them more and more, and causeth them to rankle inwardly.

The third qualitie is called indignation, that is, a mortall and deadly hatred against sinne: as when a man doeth shudder & shake, and as it were grind his teeth at the remembrance of his sinnes: for this is alwaies in the penitent person to lothe and abhorre all sinne from his heart, both his owne sinnes, and the sinnes of other, and to hate it as the Deuill himselfe, which is the authour of it, & to flye from it, as from the verye cuttthroate

and

## of Repentaunce.

and hangman of his soule, and to know it to be the onely thinge that blindeth, that hardneth, that separateth from God, and procreeth all plagues and diseases both of bodye and soule, against vs. Therefore he spitteth at it in defiance, and disdaineth it, and stoppeth his nose at the stinke of it, wheresoeuer he smelleth it.

The fourth thing is feare, which is a certaine awe of God, when a man is afraied to displease him. For the penitent person feareth alway, and being priuie to his owne infirmitie and weakenesse (whē God neuer so little wythdraweth his grace, and leaueth him alone) worketh his saluation with feare and trembling. He will not presume vppon former grace to commit any sinne, or flatter himself in the mercy of God, and in the thinges that hee hath already tasted of God, to peecke to some little sinne, thinking he may do that, and be the child of God wel enough, because some of Gods children haue fallen into greater: but rather he trembleth at the least motion of sinne, and is afraied of the temptations, whyche Sathan trumpeth in his waye, and is afraied when the temptations of sinne are vppon hym, to satisfie the hunger of sinne, but rather hee fighteth a-

## A Sermon

gainst sinne, when sin fighteth against him, and presenteth the feare of God before his eyes (as godly Ioseph in the assault of Putiphars wife) to be as it were a Tower of defence and wellspring of life, to auoyde the snares of death.

The fift thing is desire, that is, a hungering and thirsting after righteousnesse. For the penitent man is rauished with desire of good things: he desireth to bee euery daye better then other: He desireth to leaue euery day some sinne: He desireth to pray: He desireth new knowledge, and newe vnderstanding of heauenly thinges. Hee desireth to heare Sermons, and will straine himself to heare them. He desireth the companie of the godly, he thinketh himself in Heauen, when he is amongstest them. He desireth the saluation of his very enimies, & praieth for them. All these and many other suche like desires are in the penitent man.

The sixt quality is zeale, which consisteth in the earnest embracing of vertue, and hatred of vice, so that the penitent person, is zealous in euery good thing. Zealous of Gods glorie in al places, in al companies, and amongstest al persons. Hee cannot abyde that Gods honour should be impeached, or

his name  
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offended  
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## of Repentaunce.

his name blasphemed, or his glory trampled  
vnder foote by wicked men, but he will open  
his mouth to reprove the wicked, and stand  
stoutly in the defence of Gods glorie. He is  
not like these Atheistes, and Dissemblers,  
which are alwayes as is the companie, that  
is, Godly amongst the Godly: a Protestane  
amongst Protestantes: wicked amongst  
the wicked: a Papist amongst Papistes: a  
worldling amongst worldelings: and a  
Swearer amongst Swearers: a weather-  
cocke that turneth with euery winde. The  
penitent man I saye, is not of this stampe,  
but he is constaint and zealous in all good  
thinges. Hee is zealous bothe againste the  
pleasures and profites of sinne, though hee  
might winne a whole world, or pleasure him  
self neuer so muche, by committing a sinne  
against God, yet w<sup>l</sup> he refuse it, for hee hath  
learned from Christes mouth, that it shal not  
profit a man to win all the whole world, and  
to loose his owne soule.

The last thing is Reuenge, that is, the  
penitent person is so offended with the sinne  
he hath committed, that he will be reuenged  
of himselfe for it. As for example, if hee haue  
offended in Gluttonie, hee will reuenge him  
selfe by fasting two or thye daies after: If

## A Sermon

he haue offended in whoredom, he wil be re-  
uenged of his lustes, by haltering and bide-  
ling them euer after: If he haue offended in  
Couetous catchinge and pollinge of other  
mens goods, he wil be reuenged on himself  
by restitution, as was Godly and penytent  
Zacheus, and this in deede is a special frute  
of Repentaunce, to refoyme our selues in  
those thinges, wherein we haue most offen-  
ded. Now, then you see (my deare brethren)  
what lieth in the belly of repentaunce, and  
which be her in wardes, so that we must nee-  
des nowe come to the vnslasing, and vnbow-  
elling of Christes words, Except ye repent  
(sayeth he) ye shall all perish: that is, except  
ye haue this forenamed care, you shall all be  
damned: Except you haue this clearyng of  
your selues, you shalbe damned: Except you  
haue this indignation, you shall all be dam-  
ned: Except you haue this feare, you shall  
bee damned: Except you haue this desire,  
you shall all be damned: Except you haue  
this zeale, you shall all be damned: Except  
you haue this reuenge, you shall all be dam-  
ned. For, our Sauour Christe doeth not  
speake of the bare name of Repentaunce:  
but of Repentaunce with all his furniture,  
and appurtenances: so that whosoever hath

## of Repentance,

not Repentaunce with all hys qualities  
and effects, or at the leaste some measure  
of them, hee hath no Repentaunce in-  
deede, and therefore shall be damned. For  
excepte yee repent, ye shall all perishe. But  
me thinketh I heare some men say: Heere  
is nothynge but damnation, damnation:  
You preache nothinge but the Lawe: Lette  
vs heare of the Gospel. My brethren I pro-  
test vnto you; that I speake of loue, whatso-  
euer I speake, I desire the saluation of you  
all: if I could winne but two in al this con-  
gregation, I woulde count my selfe happy;  
and thinke that God had greatly blessed my  
labours: And vndoubtedly if I knewe any  
nearer way to bring you vnto God, then by  
preaching the Lawe, to make you knowe  
your selues: surely, surely, I woulde vse it.  
Or if I coulde be perswaded that the prea-  
ching of the Gospel, and mercie woulde doe  
you more good: you should heare of nothing  
but Gospel, Gospel; mercie, mercie: But  
alas, I see that euery carelesse and ignorant  
man presumeth vppon Gods mercie: I see  
that euery blithe Liuer, and notorIOUS blas-  
phemer, abuseth Gods mercie, in applyinge  
it to himselfe without Repentaunce, so that  
they would make Gods mercie a cloake for  
their



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their sinnes: I see that euery man woulde  
 faine be flattered in his sinne, and heare of it  
 no more, but haue the Gospell preached,  
 whiche indeede belongeth not vnto them,  
 continuing in their stubbornesse, but one,  
 Ipe to the penitent Sinner, which forsaketh  
 himself, and groneth and panted vnder the  
 burthen of his sinne. Therefore, when I see  
 you humbled with the conscience of your  
 sinnes, and groane & pant vnder the burthen  
 of them: when I see your faces blubbered  
 with weeping, and your heartes mollified,  
 and sorrowing with care, then will I com-  
 fort you, and cease to preach the Lawe, But  
 I pray you, will you steale, murder, and  
 commit Adulterie, and yet heare of mercie?  
 Will ye mock, sweare, blaspheme, and raile,  
 and yet heare of mercie? Will you serue  
 sinne, hate vertue, and followe your owne  
 lustes, and yet heare of mercie: Would you  
 haue Plaisters before you haue Woundes?  
 Would you haue Physicke before you bee  
 sicke? Would you be let blood before you  
 haue neede? Would you not account him a  
 foolish Whisition that wil minister Physick  
 to a whole man? Would you not think him  
 an unskillfull Chirurgion, that wil applye  
 a gentle Salve to an olde festered soze, and

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## of Repentance,

not rather corzie it: Then knowe you my  
 brethren, that because you are full of grosse  
 humors, you must haue strong Purgations:  
 because ye are full of old festered Woundes,  
 you must haue corrasive Salues, for that is  
 the best for you, and the speediest way to re-  
 couer your health: and for as much as you be  
 rough Horses, you must haue a rough Ri-  
 der: and harde knobby Timber, must haue  
 hard Wedges, and hard strokes with a bee-  
 tle. Wee preache the Lawe to driue you to  
 Christ: we preache iudgements to make you  
 seeke mercy: we preache damnation to bring  
 you to saluation. But to preache mercy and  
 forgiveness before men see their finnes, or  
 knowe their mysries by the preaching of  
 the Lawe, is to preache the Gospel vnprofi-  
 tably. For, he that is ignoraunt of the Law,  
 knoweth not what misery is in himself: nor  
 what mercy is in God.

What Father is there, who if his child  
 should play the stubborne boye, and disobeye  
 hym in euery thing he commaunded, woulde  
 stroke his head, and say he were a good boy,  
 and not rather seuerely correct hym, and  
 whippe hym with a Rodde: What Maister  
 will commend his seruant for doying what  
 he list, and not what he commaundeth hym:

## A Sermon

then so wee may not disobey, and doe etill,  
and looke to be flattered too, and not rather  
chidden. Let vs knowe then, that although  
God vse searing, lancing, corzing, and sear-  
ching of the bones, and other violent reme-  
dies; yet in the meane while hee procureth  
our health by them. And let vs further vn-  
derstand, that for as muche, as there is none  
other meanes to drawe vs to saluation, but  
by cleansing of all our vices, and the same  
cleansing cannot bee done but by violence,  
when wee be warned by the doctrine of the  
Law, so as our owne consciences accuse vs,  
although wee like well to bee now and  
then flattered and soothed, yet let vs seeke  
to be spoken vnto earnestly, and to haue our  
faultes tolde vs, and to bee made ashamed of  
them, and to haue our vn honesty discovered,  
and not desire to be pleased. For it were the  
next way, to make vs rof in our owne filthi-  
nesse, if we should holde it so in secret: and it  
would cost vs deare the setting on, if we should  
be so flattered by men, and in the meane sea-  
son the heauenly iudge shal thunder downe  
vpon vs.

Therefore, when any man commeth to a  
Sermon, let him first and foremost make his  
reckoning to bee rebuked, as meete is, and

## of Repentance.

let him vnderstand, that it is for his profite,  
that he is not soothed. And if he haue itching  
eares, let him lay them away from him; as-  
suring himselfe that else he is foreclosed, so  
as he shall neuer receiue the doctrine to his  
profite and instruction. And let him be con-  
sent to haue his soares rubbed and bewaied,  
that he may be brought to that, which is for  
his welfare. If a man please a sicke bodie,  
what shal become of him, shall he giue him  
drinke euery minute of an houre? shal he giue  
him wine, whereas he should giue him wa-  
ter? Shall hee giue him Galllets? It were  
the next way to payson him. To be short, it  
is certaine that a man doeth alwaies seeke  
his owne death, when he would haue men to  
soothe him. But nowe which is better, ey-  
ther that hee whiche hath the ordering of a  
sicke man, should yeeld to his al desires, or  
that he shoulde bridle him, notwithstanding  
that he chafe and gnash his teeth, because he  
may not haue his owne will in his desires:  
you see therefore howe dangerous a thing  
it is to flatter and raise vp me with the prea-  
ching of mercy, before they haue beene cast  
downe with the sence of Gods iudgements.  
Cease therefore to open your mouthes to  
make hue and crye ouer the Countrey, say-

## A Sermon

ying: they preach nothing but the Law, the Lawe, Damnation, Damnation, vntlesse ye wil take in Christ too, and make him one of the number, and accuse him of want of wisdom. because he preacheth and crieth out, that whosoever repenteth not shal bee condemned. For my part, I preache the Gospel to whome the Gospel belongeth, and the Lawe, to whom the Lawe belongeth. I preach mercy, to whom mercy belongeth, & iudgement to whom iudgement appertayneth. And therefore hold your peace & be content to be ruled by the wisdom of GOD. But now let vs proceed to the third general point, which is the time when wee shoulde repent.

The holy Ghost in the Scriptures pointeth vs to the present time, and exhorteth vs to make that the time of our repentance. Ioel, 2, 21. Therefore, also now the Lord sayth, turne you vnto me with al your heart, with fasting, with weeping and with mourning. Likewise in the third Chapter to the Hebrewes: Exhort one another while it is called to day, least any of you bee hardened through the deceitfulnesse of sinne. And in the same Chapter. To day if yee will heare his voyce, harden not your heartes as in

the promotion: So that now, euen now, euen now, is the time of our Repentaunce: Now whilst he calleth, now whilst he speekeh, now whilst he knocketh, let vs now therefore heare: Let vs now therefore obey: Let vs now therefore redreeme this day: this present Wednesday, which haue foreflowed so many dayes, which haue so long hardened our heartes, which haue let so many good thynges runne out, and spil besides: let vs take by this day, and make it the day of our repentaunce. Although we coulde uetter be mouued with anye Sermon hitherto, yet let vs now be mouued once at last. Let vs nowe say, this shall bee my daye of repentaunce, I will deferre it no longer, but now wil I turne vnto my God, and forsake al my former wicked waies, and mine owne imaginations: I wil nowe chaunge the course of my life, and begin all new againe. I will bee acquainted with Gods woorde, and take counsell there how to do, and how to behaue my selfe in euery action. I wil not onely reforme my selfe, but also my whole houshold, wife, children, and seruants, according vnto the same. Thus my deere brethren, I beseech you purpose in your heartes without any further delay, and bee not like to Epi-

cures and slack-graces, whiche saye yowth  
 will bee yowthfull, and yowthe will haue a  
 course, and what shoulde we make it so holy,  
 when we are young: tush there needs but a  
 sigh an houre befoze death, let vs bee merrie  
 now, we shall neuer be younger, wee wil re-  
 pent when wee are olde: As though poore  
 soules they had repentance in their sicures,  
 and at their commaundement, and that they  
 could repent when they list. No, no, these fe-  
 lowes shall pay for their presumption. For  
**GOD** wil giue them ouer to hardnesse of  
 heart, and impenitencie, because they tooke  
 so muche vppon them, and made so long de-  
 layes, that in the meane season they might  
 enioy the profits and pleasures of sin. Ther-  
 fore good brethren, let vs not put it off from  
 day to day, but let vs nowe seeke the **Lorde**  
 whilest he may be found, and cal vppon him  
 whilest he is neere: let vs take time while  
 time is, for time and tide tarrieth for no man.  
 Let vs knowe this to be the time of our vi-  
 sitation. Our Sauour **Christe** wepte ouer  
 Hierusalem, because they knew not y<sup>e</sup> time  
 of their visitation. He reproveth the Jewes,  
 because they coulde discern the face of the  
**Skie**, but coulde not discern the signes of  
 the times. And surely in the ende it will  
 turne





nd we dangerous wayes: but we haue not  
knowne the way of the Lorde. What hath  
Pride profited vs? Or what profite hath the  
pompe of riches brought vs? All those things  
are passed awaye like a shadowe, and as a  
post that passeth by. We haue set our selues  
against the children of God, wee haue ban  
them in derision, & in a parable of reproche  
wee fooles thought their life madnesse, and  
their ende with our honour: but loe, they are  
counted amongest the children of God, and  
their portion is among the Saintes. There  
fore, let vs knowe the time of our calling,  
and let vs not bee woorse then the fowles of  
the ayre: The Turtle, the Crane, and the  
Swallowe, obserue the time of their com  
ming. The Husbandman taketh his times.  
The Mariner watcheth his Tydes. There  
fore, let vs also take the time, and turne vnto  
the lord, whilest it is said to day, which grace  
God graunt vs.

Nowe let vs returne vnto the fourth  
point, concerning the causes, whiche maye  
moue vs vnto repentaunce. Heerein I haue  
observed niene especiall thinges. First, the  
great mercy of GOD, leadeth vs vnto re  
pentaunce. As Rom. 2. The bountifullnes  
of God, leadeth vs vnto repentaunce, sayeth  
the

of Repentance.

the Apostle. God doeth continually followe vs, with his mercies and benefites, both concerning our soules and bodies; wee haue no good thyng, which wee haue not receiued at his handes; we hold all that we haue of hym and to hym we are beholding for al. Create is his mercie towards our bodies, but muche greater towards our soules, and a very merite and benefite; either towards soule or bodie, calleth vs to repentance. Hee giueth vs meate, drinke, and clothing; these call vs to repentance: he keepeth vs at his owne costes and charges here below, this calleth vs to repentance: the Sunne the Moone, and the Starres, call vs to Repentance. The Birdes of the ayre, the Fishes of the Sea, and the fruites of the earth trie out vpon vs both loud and still: Repent, repent. All Creatures mooue vs to repentance. Our Creation calleth, our redemption crieth, our Sanctification knocketh, and our Election mooueth to repentance. What coulde God doe more for his Vineyard, that he hath not done. Therefore let vs repent.

Secondly, the Iudgementes of GOD  
mooue vs vnto repentaunce, for al the thun-  
derboltes, plagues, and punishmentes,  
which

*Har- H first*

whiche God hath throwne downe vpon ob-  
stinate sinners, from the beginning of the  
world, are so many warning peeces vnto vs,  
to awake vs out of the dead sleep of sinne, &  
to picke vs to Repentaunce. As in the  
Cor. 10. The Apostle hath cited diuers  
greate iudgementes of GOD, against the  
old Israelites for diuers sinnes, hee conclu-  
deth. Now all these things came vnto them  
for examples, and were written to admo-  
nish vs, vppon whom the endes of the worlde are  
come. So that all the Iudgementes we  
reade of in the Scriptures, are so many ad-  
monitions, and as it were: Carte Ropes to  
drawe vs to Repentaunce. All the Iudge-  
mentes wee reade of, hearde of, doe see, and  
heare of euery day, knock with main strokes,  
beate downe right vppon our consciences  
to Repentance. The vglie Monsters, strange  
hythes, fierie constellations, vnkno-  
wne Cometes, sodain deaths, maruellous droughts,  
vnwooded Snowes, horrible inundations,  
foraine woonders, straunge apparitions,  
threathning of heauen aboue, with streaming  
and shooting fire, trembling of the earth vnder  
our feet, and our houses ouer our heads:  
as of late daies: What are all these; but as  
it were great Cranes with Beames, & Ca-

the Ropes  
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Repent  
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## of Repentaunce.

the Ropes, to draw vs by to the Lord by repentance.

Thirdly, the worde of God haileth vs to Repentaunce. For, as God in old time sent his Prophets, both early and late, to cal the rebellious Iewes to repentance: so he sendeth abroad his Preachers, and messengers in these daies to sound by the trumpet of his word, and to ring the sweet bel of Aaron amongst them, to awake them to repentance. but alas howe lightly are they regarded? Who heareth their voyce? But surely this is the last remedie that God hath appoynted, and if this wil not moue vs to repentance, if this will not cure vs, then are wee altogether incurable.

Fourthly, the infinite number of finnes wee haue committed, ought to bee so many spurs in our sides, to picke vs to Repentaunce. It is sufficient, saith Saint Peter, that we haue spent the time past of our life, after the lustes of the Gentiles, walking in Wantonnesse, Lusts, Drunkenesse, Gluttonie, Drinkinges, and abominable Idolatries. Therefore, it is time nowe to Repent, Oh that men woulde looke backe to themselves, as they were forty, thirty, twentie or ten yeeres agoe. Oh that they would  
call

call to minde, their open and secret finnes,  
and me thinketh it should make their hearts  
bleed within their belly, to thinke vpon the.  
Oh that they woulde consider howe muche  
tyme they haue misspent, & how many good  
thyngs they haue neglected, and altogether  
omitted.

Fifthly, the shortnesse of our life, calleth  
earnestly vppon vs to Repent. The tyme of  
our life is sixty peeres and ten, and if they  
be of strength eighty peeres, yet the strength  
is but labour and sorrowe, so it is cuted off  
quickly, and wee flye away sayth the pro-  
phet David, we haue spent our peeres as a  
thought. Therefore he adueth. Teach vs to  
number our dayes, that wee may apply our  
hartes vnto wisdom. Our life for the short-  
nesse, and inconstancy of it, in the Scrip-  
tures, is compared to grasse, to a vapour, to  
smoake, to a Cleauers shuttle which gly-  
deth away swiftly. Euen so the daies of man  
passe away, no man knoweth howe. Man  
is of a short continuance sayth Iob, and  
full of trouble. Experience teacheth, that to  
day a man, to morrowe none. Hence away  
we must all, here is no abyding place for vs,  
how soone we know not. Therefore let vs  
repent.

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## of Repentaunce.

Sixtly, the small number of those which shalbe saued: ought to thrust vs forwarde to repentaunce. Striue to enter in at the narrow gate: For many I saye vnto you, will streke to enter in, and shall not be able sayth Christ. Luke 13. 24. And in another place he saith, the gate is straight, and the way narrow that leadeth vnto life, and few there be that find it. If men would consider of this, it would make them look better about them, & try with themselves whether they be of that small number or no.

Seuenthy, Death threatneth vs, who is very terrible to the flesh, & the remembrance of it very bitter to a man, that is souled, and soaked in the pleasures of this world. It flattereth no man, it regardeth not persons, it weigheth not friendship, it careth not for rewards, it is very grimme, vgly, & cruel, & killeth down right, where it hitteth. Therefore let vs repent.

Eightly, the day of iudgement, and seconde appearing of the Sonne of Manne, will come as a Theefe in the Night, in the which the Heauens shall passe away with a noyse and the Elementes shal melt with heate, and the Earth with the woorkes that are therein, shalbe burnt vp: seeing therefore

# A Sermon

that all these thinges muste bee dissolved;  
 what manner of persons ought yee to be in  
 holie conuersation and godlinesse, saith S.  
 Pet. 2. 3. The Lord Iesus shall shewe him  
 self from heauen, with his mightye Angels  
 in flaming fire, rendering vengeance vnto  
 them that know not GOD, and obeye not  
 vnto the Gospel of our Lord Iesus Christ,  
 saith the Apostle 2. Thes. 1. I sawe saith  
 S. Iohn Apo. 20. a great white Throne, &  
 one that sat on it, from whose face fled  
 away, both the earth and the heauē, and  
 their place was no more found And I saw  
 the dead, both great and small stand be-  
 fore God: and the Bookes were opened,  
 & another Booke was opened, whiche is  
 the book of life, & the dead were iudged  
 of those thinges, which were written in  
 the bookes, according to their woorkes.  
 And the Sea gaue vp her deade, whiche  
 were in her, & Death and Hel deliuered  
 vp the dead which were in them: & they  
 were iudged every mā according to his  
 woorkes. In these places wee see, both the  
 sodainnesse, the fearefulnesse, and glorie of  
 Christes comming. For hee shall not come  
 pōorly, and contemptuously, as in the first  
 visitation, but he shall come very princely  
 royally.

roially, and triumphantly, to the great ter-  
 rour of al his enemies, when a consuming  
 fire shall goe before him, and ten thousand  
 thousandes of Angels waite vpon him: at  
 what time the kinges of the earth, and the  
 great men, and the riche men, and the chief  
 Captaines, and the mightie men, and eue-  
 ry bonde man, and euey free man, shall  
 hide themselves in denues, & amongst the  
 Rockes of the Mountaines, and say to the  
 rockes and mountaines, fall on vs, and hide  
 vs from the presence of him, that sitteth on  
 the throne, & from the wrath of the Lamb;  
 for the great day of his wrath is come, and  
 who can stand? Apoc. 6. Therefore let vs  
 repent.

The last thing is hel torment, then the  
 which nothing is more intollerable. Ther-  
 fore saith Christ, Mark ix, If thine hande  
 cause thee to offend, cut it off. It is bet-  
 ter for thee to enter into life maimed,  
 then hauing two hands to goe into hel,  
 into the fire that neuer shalbe quēched,  
 where the worme dieth not, & the fire  
 neuer goeth out. The scripture speaketh  
 terrible to our senses, concerning the estate  
 of the damned persons, calling it hell fire,  
 damnation, the lake that burneth with fire

and Brimstone for euer. In the thirty chapter of the Propheſie of Eſay, it is called Topheth, and it is euen prepared of olde, it is eue prepared for the king: he hath made it deepe and large, the burning thereof is fire and much wood, the breath of the Lord like a Riuer of Brimstone doeth kindle it: Theſe ſpeeches are terrible to our ſenſes, and may marueilouſly amaze vs. But if I had the tongue of an hundred men, nay of an hundred angels, yet were I not able to utter the, as ſome ſhall one day feele them, much leſſe were you able to conceiue them. If all the tortures and cruel tormentes that can be deuised by the wit of mā, were executed by ſome one, yet were it nothing to this. We poore wretches thinke there is no paine to a collicke, or a cruel ague, But if all collickes, agues, and all other ſtraunge diſeaſes could poſſibly light vpon one mā, yet were it but a flea biting to that which is to come. The pain is endleſſe, eaſeleſſe, and remedileſſe. The daies of their helliſh tormentes ſhall neuer wear out, nor they peres come to an end: the longer they continue, the leſſe hope haue they. When as many yeares are expired, as there be men in the worlde, and ſtarres in the heauens:

when

## of Repentance,

When as many thousand yeres are ended,  
as there be Stones and Sand by the Sea  
shore, yet stil there be x. hundred thousande  
times so many moe to come. Those þ will  
not now be moued in hearing, shal then be  
crushed to pieces in feeling. Al drunkards,  
swearers, whozemongers, vsurers, extor-  
tioners, lyers, mockers, contemners, se-  
cure persons, iolly fellowes, roysting rus-  
sians, lustie blouds, the braue lads of thys  
worlde, and all other vnbeleeuers, shall one  
day be apprehended, and arraigned befoze  
the Barre of Gods tribitnall seate, where  
the maiestie of God shal stand aboue them,  
wyth a naked sworde of vengeaunce, and  
a scepter of iustice. The Deuill that olde  
sathanas, shall stand on the one side to ac-  
cuse them, and their own conscience on the  
other side to condemne them, and the gas-  
ping gulfe of hell vnderneath them ready  
to swallowe them vp for euermore. Then  
shall the dreadfull sentence of eternall woe  
& damnation proceede against them. Goe,  
ye cursed into hel fire, &c. There they shal  
drinke as a iust recompēce of their iniqui-  
tie, the bitter cuppe of Gods eternal wrath  
and indignation, in the kingdome of dark-  
nesse, and in the fearful presence of sathan;

# A Sermon

and all the cursed enemies of Gods grace,  
 where the doleful dröme of Gods anger  
 shal euer sound through their eares, where  
 shall bee weeping and gnashing of teeth,  
 where shalbe confusion, woe, and endlesse  
 lamentation. Their gripes shalbe so great  
 their grones so deepe, & their garboiles so  
 untollerable, that they shall grin like a dog  
 in their infernall conuulsions, & with how-  
 ling, and yelling crie out: wo and alas that  
 euer I was bozne: Oh that I had neuer  
 byn bozne, or that my mother had bozn me  
 a Toad. For then shold my condition haue  
 byn better then it is. Cursed was the time  
 I was begot in, the houre I was conceiued  
 in, and the day that I sucked my mothers  
 paps. Cursed I was alwaies, cursed I am,  
 & cursed I shalbe for euer more. Woe, wo,  
 how great is my torment, whose hart doth  
 not melt, whose eares doe not glow, whose  
 haire do not stand vpon his head to heare  
 these things. Therefore deare brethren let  
 vs repent. If the mercy of God cannot al-  
 lure vs, let his iudgemēt scarre vs. If his  
 iudgements cannot scarre vs, let his word  
 moue vs. If his worde cannot moue vs, let  
 our sinnes amaze vs. If our sinnes cannot  
 amaze vs, let the shortnes of our life tampe  
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vs. If the shortnes of our life cannot damp vs, let the smal number of those that shalbe saued afray vs. If that cannot afray vs, let death terrifie vs. If death cannot terrifie vs, let the day of iudgement shake vs. If that cannot shake vs, yet let hell torments shudder vs, & rent vs in peeces. For verily my brethren, if none of all these can preuaile, if we wil not for all this repent, but be obstinate, then we shall all perish and be damned according to Christs words. Now let vs proceede to speake of those thinges which let and hinder vs from repentance, which indeede although they be in number infinite, yet at this time I will lay foorth the seven especiall lets, and hinderances vnto repentance.

The first is vnbelicfe, that is, when men will not beleue those things that are spoken, and proued vnto them out of the worde of god. This is it that vomiteth vp al good thinges, & poisoneth the very intralles of a man, & keepeth all good graces from vs. As appeareth Matth. 13. 58. He did not many great workes there, for their vnbeliefes sake. And in the 4. to the Hebrewes it is said: Vnto vs was the Gospell preached, as also vnto them, but the worde

that they heard profited not them, because it was not mixed wyth Faith, in those that hard it. So that here we may see, although we hear neuer so much, yet if we bring not faith with vs, we shall neuer profit vnto repentance. For vnbefese taketh vp our harts for sathan, and refuseth al the wholesome doctrine of saluation, & doeth so harden them in the wayes of sinne, that in the end they become past feeling, & can not be touched one whitte, either with the iudgements or mercies of God: but count the one, as blaſtes of winde: and make the other a couert for their filthines. You shall note some men, who when they haue heard their sinnes straighely ripped vp by y<sup>e</sup> word of God, & their iust damnation prooued by the same, without speedy & earnest repentance, wil breake out into these wordes of vnbefese. If it be as he sayth, god helpe vs, I hope it is not so, I trust I shall do wel enough for al this, as long as I haue a good faith in God, and doe no bodye no harme. Shall I leaue my pleasures & my profits for their sayings? What doe they thinke none shall be saued, but suche as reade the scriptures, and heare sermons? God forbid but those which do not go to heare sermons,

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mōs, shuld be saued as wel as they. Why? may not one serue God as wel at home in his house, hauing good Bookes and good praiers, as by comminge to the churche to heare Sermons and seruice? Alasse, these men stand too much in their owne light, & betwape what follye and ignoraunce is in them. For do they think to be saued by any other meanes then god hath appoynted? or when god hath auouched any thing in hys word, wil they except against it, & so make god a liar? When god hath once set down a thing, & proued it to their faces, wil they yet repleye? When God hath tolde vs that the preaching of the worde is the ordinary meanes of our saluation, shall we hope to be saued, although we contemn it, & neuer or very seldome hear it? Is not this plaine insueltie and vbeleefe, that when God sayth one thing, we wil say an other: when God sayeth yea, we wil say, no I hope not so. Yes surely, that is it that stoppeth the way vnto gods graces, and barreth vs out from repentaunce.

The seconde let is the presumption of gods mercy, for if men be sharply reprovēd for their sinnes, and exhorted vnto Repentaunce, by and by they take couert, sayinge:

God is mercifull, God is mercifull, as though God were made all of mercy, and that there were no iustice in him at all: and thus the wicked make Gods mercie an occasion to sinne, which thing the Prophete Nahum in the first of his prophesie doeth sharply reprove, The lord (saith he) is slow to anger, but he is great in power, & will not surely clere the wicked. But because I haue spoken afore of this presuming and misapplying of Gods mercie, I will heere passe it ouer willing you to note it as one speciall let vnto Repentance.

The third hinderance is the example of the multitude, for that doth harden and imbolden men vnto sin. As when many birds flicker and flock together, they fall vpon the Net without any feare, but one or two alone will be afraid. Euen so the example of many, and many sinne companions doe imbolden men to runne through the snares of Satan without any mistrust. Therfore it is saide in Exod 23. Thou shalt not follow a multitude to doe euill. This is the thing that hindereth a great number from god: for they neuer loke vp vnto god or to his worde, but stare vpon the common doings of most men, and examples of the worlde,

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world, thinking if they do as the most men  
doe, as their forefathers haue done before  
them, they are cocke sure and of an euen  
ground. And hereupō ariseth their diuelish  
prouerbe: Do as the most men do, and the  
fewest wil speak of you: but they haue for-  
gotten S. Paules rule Rom. xii. Fashi-  
on not your selues like vnto this world  
These fellowes that stand vpon the multi-  
tude will reason thus: We see none of the  
great ones of the world, none of the noble,  
none of the riche, none of the wise and pru-  
dent, receiue this doctrine, but onely a few  
shackragges and beggerly raskalles, and  
therfore it is a token þ it is nothing worth,  
and that it is doubtful, & not for vs to med-  
dle withal. Lo, what thoughts may creepe  
in our heads, and howe silie Sathan may  
trumpe in our way, and blindfolde vs, and  
leade vs away in the darke, by dotyng vs  
with the example of the multitude. Ther-  
fore, let vs take heede of those pitfalles,  
whiche Satan layeth in our way, and not  
be carried away with these thoughts and  
reasons. The wicked beare themselves in  
hande that they shall winne the game, and  
that the Goale goeth on their side, & there  
is nothing but crowing long before it bee

day, and great triumphing amongst them before any stroke be stricken, and that because we be but a handful of people, & they a great multitude, and that in a maner the whole worlde agreeth with thē to practise our death. Thus the deuill doth cast a mist before they eyes, and closely lead them away from repentance. Therefore deare brethren, let vs stand fast in the word of the Lorde, and not be carped away, or bowed quite downe with thys raging streame of the multitude: but let vs know it to be one special engine of Sathan, whereby he diueth vs from repentance.

The fourth let vnto repentance, is long custome of sinne. For that taketh away all sence and feling of sinne, and maketh it as it were an other nature vnto vs: so that we may as wel alter nature as shake it of, whē it is once thus soldyed vnto vs, through lōg custome. Therfore it is sayd: Iere. 13. 23. Can the black Moore change his skin? or the Leopard her spots? then may ye also doe good, that are accustomed to do euil. Here the prophet affirmeth, that it is as hard to cure an old disease that is bred in the bones, and to remedy a sin that hath been hatched and brought vp with vs, as to wash



wash a blacke Dooze white, or to chaunge the spottedtes of a Leopard, which can not be without destroying of nature. And surely trie it who will, hee shall finde it as harde a matter to leaue an old custome, whether it be of swearing, of gaminge, of lyeinge, or whoring, of euill company, or of any other sinne, as to wash an *Ethyopian*. Therfore it is wytten, *Prov. 17*. Though thou shuldest bray a foole in a mortar, amonge wheat, braied with a pestill, yet will not his folishnes depart fro him. So that as long as we are in custome with sinne, the doze of repentāce is barred vp against vs.

The fift hinderance is long escaping of punishment, for the wicked therby are star-kened in sinne, and driuen of from repentance, euē as an olde theefe that hath stolne a long tyme, and escapeth both prison and gallowes, is animated more boldly to proceede in his wickednesse, thinking he shall so alwaies escape. So, many filthy & loose liuers go forward in their abominations without Repentaunce, thinkinge that because God doeth not incontinently punish them, and shewe some manifest iudgement and signe of his wrath vpon them, therfore they shalbe acquitted for altogether. *Alther-*

as contrariwise, if god should by & by strike them down as soone as they had sinned, by thundering vpon one, and lightning vppon another, and raining fire & brimstone vpon the third, it would make them afraid. Here vpon it is said in Pet. 2. 3. 4. This first vnderstand, that there shall come in the laste daies mockers, which wil walk after their lustes, and say, where is the promise of his comming? For since the fathers dyed, all things continue alike from the beginning of the creation. But let these mē wel know that when God hath delayed a long time, & prolonged the terme of the wicked, at lēgth he wil shew that although he waited for their repētance, yet he forgate not their misdoedes, but registred them before him, & packed them vp vpon a great heape, to increase the terrour of his wrath.

The sixt hinderaunce, is the beholding of other mens ends. For, when some men that haue liued a wicked, and an vngracious life, and haue byn notozious sinners euen to the world warde, so that euery man could point at them: yet, if vpon their death bedde, they can say a fewe good woordes, and cry God mercy, and say their prayers, and forgiue all the world, and so die quiet-

## of Repentaunce.

1p, it is marueilous to heare, how the foo-  
 lish people of the worlde, will exalt them,  
 and iustifie them, saying: Wee made a very  
 good ende, as any man could make, he died  
 as quiet as a lambe, and set all thinges in  
 good order before he died. Weereupon ano-  
 ther wicked and monstrous varlet, is inco-  
 raged to sinne. For thinketh he, such a man  
 liued as loosely as I, or any man els, and  
 yet he made a very good ende, and why  
 may not I doe so to: But alas, these mens  
 eyes are bleared. For to die quietly, is not  
 to die godly, to cry God mercy for fashon,  
 is not to haue God mercifull, to say a few  
 prayers from teethe outwarde, is not to  
 die in the faith of Christe, for many doe all  
 this, and yet die miserably.

The last let, is hope of long life, for while  
 men feede, and besot themselves in this  
 hope, they waxe drunken in sinne, and de-  
 ferre the day of repentance. As the riche  
 man in xii. of Luke, dreaming of his long  
 life, cast of all thought of God, and of the  
 other life, and of Christs comming, and of  
 repentaunce, and all good thinges, and  
 saide within himselfe: Soule, thou hast  
 much goods laide by for many yeres,  
 liue at ease, eate, drinke, and take thy pa-  
 sime.

# A Sermon

stine. Thus the bleare eyed menne of the  
 worlde, choke vp Repentaunce, and quite  
 smoothe it, by dotinge themselves wryth  
 hope of long life. Therfore my deare he-  
 then, I beseech you by the mercies of god,  
 in the bowels of Iesus Christe, that none  
 of all these common lettes maye stay you,  
 from speedye and unfained repentaunce.  
 But that you may ouerslide them al; leaſt  
 unhappely you beyng found without Re-  
 pentance, and taken cardie in your sinnes,  
 shoulde all pearish and be dampned, accor-  
 ding to Christes sentence. Therefore in  
 conclusion, let vs with godly Ezechias be  
 afraide of Gods threathninges, sorowe a-  
 foze hande, stande in awe of God, examine  
 our conscience, mourne for our sinnes, and  
 lament inwardly, that when the wicked,  
 whiche haue swimmmed in pleasures heere  
 belowe, shall enter into their eternall pai-  
 nes, we may then, I saye there, haue euer-  
 lastinge peace and rest, that when Iesus  
 Christ shal appeare from heauen, with all  
 his holy Angelles, we maye haue crownes  
 of glory, and raign with our God, and our  
 Sauiour his Sonne, and all his Sainctes  
 and Angelles, in the middelt of all ioye, in  
 the Heauens for evermore, To the whiche  
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ioye he  
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 who



Of Repentaunce.

tope he bring vs all, which hath so dearely  
bought vs, Iesus Christe the righteous: to  
whom with the Father, and the holy  
Ghosse, be all honour, glorie,  
praise, power, empire, and  
dominion, nowe and  
for euermore.

*Amen.*

FINIS.

